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Semantic relation of medieval Turkic written monuments and modern Kazakh languages proverbs

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Abstract

The study aims to investigate medieval Turkic's semantic relation written monuments and modern Kazakh language proverbs. The theoretical and methodological basis of the research is the works of Turkic-linguists, written in the language of medieval monuments. As a result, the Turkish language has been brought until this century without prejudice, preserved as a treasure and the credit has to be gone to Kazakh. In conclusion, because of some historical events in the fate

of the nation, ethnonyms specific to a particular nation was imposed and preserved in the memory of the people.

Keywords: Medieval age, Monuments, Proverbs, Semantic.

Relación semántica de monumentos escritos turcos medievales y proverbios modernos de lenguas kazajas

Resumen

El estudio tiene como objetivo investigar la relación semántica del turco medieval, los monumentos escritos y los proverbios modernos del idioma kazajo. La base teórica y metodológica de la investigación son los trabajos de lingüistas turcos, escritos en el lenguaje de los monumentos medievales. Como resultado, la lengua turca se ha llevado hasta este siglo sin prejuicios, se ha conservado como un tesoro y el crédito tiene que irse al kazajo. En conclusión, debido a algunos eventos históricos en el destino de la nación, los etnónimos específicos de una nación en particular se impusieron y preservaron en la memoria de la gente.

Palabras clave: Edad media, Monumentos, Proverbios, Semántica.

1. INTRODUCTION

The article aims to analyze semantic links between medieval Turkic written monuments and proverbs and sayings in modern Kazakh language. Nowadays, studying the past and spiritual values of the people is the only way to recognize and continue the heritage of ours. It is well known that in the history of every nation there were prominent figures who made a great contribution to the development of national culture and cognition, language and literature. In the 11th

century, the great personalities who influenced the spiritual life and language of society were Turkic great thinkers and scientists like Mahmud al-Kashgari, Yusuf Balasagun, Ahmad Yugnakiy, Ahmad Yasawi, and others. From their wise words and sayings, proverbs can be seen in the language, the literature, the culture, the way of life, the customs and the world outlook of the Turkic peoples living in the XI-XII centuries. In their works, special attention is paid to Turkic knowledge, culture, and integrity. It is a generous interest of the Turkic peoples to reflect on the place of world civilization. Therefore, a comprehensive analysis of proverbs and sayings is one of the most pressing issues.

Akhmet Baitursynov, a prominent poet, has written: A proverb, like a poem, is being an opinion about the customs. Comparing with the poem, proverb provides more importance. A saying is a well-known word and it is close to the proverb. However, the proverb is produced from the truth from life experience, whereas the saying does not observe the truth, but just is said as words [BAYTURSINOV, 1989]. The source of the modern Kazakh language is the language of medieval written monuments. The meaning of every word in the monuments language in modern Turkic languages, mainly in the Kazakh language, is the only way to determine the sequence of the lexicon. Many words in the language of medieval writing are studied from the depths of the history to the present language, and there are many words that not only have preserved their previous meanings but also were developed with new meanings due to some historical events. Traditions, folklore, ethics, art, poetry, proverbs, and sayings that all

our ancestors have left from generation to generation-all come together and form a spiritual culture.

Ethnolinguistic comparative study of paramils in modern Turkic languages of the medieval Turkic written monuments shows the conventional Turkic ideology and faithful linguistic consciousness: Total observation of the treasury of the rich language from its ethnos essence, understanding its deeper meaning, to study and systematize it in detail is the purpose of ethnolinguistics. An objective of the research is to identify the peculiarities of ethnocultural content and semantic development of proverbs and sayings in the language of medieval rhymes, combining anthropocentric and structural research, estimation of the continuity level of middle age Turks and modern Kazakh language.

2. METHODOLOGY

Materials of the study are being the proverbs in the works of Yusuf Balasagun Kutadgu Bilig, Ahmad Yugnakiy Atabetül Hakayık (Aqiqat siyi), Mahmud al-Kashgari Divanü Lugati't-türk (Compendium of the languages of the Turks) and the proverbs of Kazakh language. The theoretical and methodological basis of the research is the works of Turkic-linguists, written in the language of medieval monuments. The linguistic methods of research were used in the work.

During the research historical-comparative, diachronic-synchronous, typological comparison methods, semasiologically, the ethnolinguistic analysis was prioritized. Methods of etymological analysis, reporting, and summarization of the meanings were used to explain the semantic continuity of the proverbs and sayings. On the noble heritage of our people, our President Nursultan Nazarbayev said: The historical beginning of our people, which have inhabited this ancient land from ancient times, is deeply rooted. It has a profound knowledge of its own, its traditions and its enormous culture. The great historical and cultural heritage of the Turkic Khanate has become a passport of the Turkic civilization. Works like Yusuf Balasaguni Kutadgu Bilig, Mahmud al-Kashgari Divanü Lugati't-türk, Khawaja Ahmad Yasawi Divan-ı Hikmet Ahmad Yugnakiy Atabetül Hakayik are evidence of great and historical heritage (AYDAROV, 2010).

Medieval written monuments are the only language materials that preserved information about the languages spoken by ethnic groups in that era. Therefore, as a result of their detailed study, we can get more detailed information about the history of modern Turkic languages, including the Kazakh language. In the medieval period, many Turkic tribes lived in the vast lands. The territory covered beginning from China to the Byzantine range from the Altay lake to Eastern Europe. In XI-XII centuries two centres of the Karakhan state were built: in Zhetysu was Balasagun, and in East Turkestan - Kashgar. Turkic art of writing, literature, culture, and science was developed. The Arabic alphabet came from accepting Islam religion. In the Uigur and Arabic alphabet had been started writing literary,

scientific, and religious compositions. The most valuable of these works are the stories of Yusuf Balasaguni's *Kutadgu Bilig*, Mahmud al-Kashgari *Divanü Lugati't-türk*, Ahmad Yugnakiy, *Atabetül Hakayık*.

Depending on the ethnic mixture of Turkic tribes, medieval heritage is preserved in mixed languages. Consequently, Oguz, Kipchak, and Karluk language groups' peculiarities can be noticed. It is also known that the Turkic tribes living in the same group were very close to each other although they were different in their languages. Therefore, it is very difficult to distinguish the dialectic features of monuments. E.N. Nadjip has commented this as: In order to more accurately determine the dialectal affiliation of a particular word of the monument, it is necessary to study a large number of historical monuments and modern languages with their dialects, it is necessary to conduct additional and very painstaking research on each word.

By the historical-comparative way can be seen that the modern Kazakh language is closely related to heritage. The origin of the Kazakh language is the language of medieval monuments' writings. Although the structure and semantics of monuments language and prose-sayings in the Kazakh language have been manifested as signs of language evolution, their overall nature is very similar. This testifies to the fact that the Kazakh language has developed in the continuous succession of the middle ages with the Turkic language and is a manifestation of one language in two epochs.

3. RESULTS

The differentiation of the proverbs and sayings into the thematic groups, consolidation through logical meanings allows us to define the semantic structure of the generalized paradigmatic system and contribute to the paradigmatic image of the universal outlook of Turkic people. The proverbs and sayings are very close to each other and consist of common topic groups. An academic scientist Kaidar says about the prose-sayings following: The Kazakh proverbs and sayings have an enormous value in the worldview, logical, ethnolinguistic sense of the past, because all the phenomena in the world, society, and nature are related to proverbs and sayings. In the realm of the world itself, there is a natural sequence. It can be seen, when the whole things and phenomena merged into three large branches, concentrating only on its internal system and meaning (KAYDAR, 2004).

That is why Kaidar claims that dividing them into three conditional microsystems as Individual, Society, and Nature gives considerable outcomes (KAYDAR, 2004). This will help to identify the language repositories of the conceptual system in the Turkic world. According to the hegemonic quality of humans, in every language individual's concept is being the main one. Therefore, it can be noticed that proverbs and sayings of the XI century were focused and related to the person and humanism, good and downsides of traits and habits of a human being from the meaning of the params in the language of the middle ages.

The semantic core of the generalized paradigmatic system is based on the good and bad attitudes that emerge from human interest in the spirit realm, social and social situation, and the general idea is to avoid negative habits and attitudes and to maintain humanity in all respects. The propaganda of humanism through the opposition of good qualities and bad qualities to give a sense of heroism and patriotism to the generation is the life position of the Turkic people. In the language of the medieval monuments, the meanings of the proverbs and sayings can be interpreted as followings:

-Kişi mengü bolmaz bu mengü atı, Anın mengü kaldı bu edgü atı `Kisi mängi bolmas, mängi – at, arı, Mängi qalar onıñ jaqsı atağı!` (kaz.) /`A human cannot be everlasting, but name and pride can. Only good name honor will be everlasting!` (eng) (EGEUBAEV, 1986);

-Tirig ölgü ahır töşengü yirig, Kişi ölse edgün kör atı tirig `Tiri öler, aqırı jer jastanar, Jaqsı kisi ölse, jaqsı at qalar` (kaz.) /`Even if a good person dies a good name lives forever` (eng) (EGEUBAEV, 1986);

-Jaqsı atty er, bilseng algıs aladı, Jaman atti olse, qargıs tabadı! `A good person will be privileged, a bad one cursed` (eng) (EGEUBAEV, 1986);

-Yaşı kisga isiz ökünçün karır, uzun yaşlıg edgü ökün `Zhaman zhası – qısqa, okinip qartayar, Zhaksi zhası – uzak, qamsız marqayar, zhaksi kunde tabar zhana bir tilek, Zhaman kunde munmen soner birtindep!` (EGEUBAEV, 1986);

-In the Kazakh language can be found analogous proverbs, which describe the similarities with the proverbs and sayings also characterize the continuity of medieval Turks and modern Kazakh language, the parametric semantics, the strength of the Turkic linguistic consciousness.

It is a natural phenomenon in the society that things and phenomena occur in nature have a positive or negative impact on one another. Such actions have deep wisdom, education, and life experience. For instance, a wise notation *Uluğ bolduğ ärsä kişig tut köñil, ulıyqa kişiklik jaraşur oğul* (EGEUBAEV, 1986) has a reflection in the Kazakh language as: *Uliq bolsan, kishik bol`If you are wise, be kind as well`* (eng). This proverb is about being generous of people who run the country towards the nation. Also, *Kümiş körsä jalnuq köñül tutmasa, jarayaj anı šin färište tesä* (EGEUBAEV, 1986) can be translated as *Altın korse, perishte joldan tayar (kaz)*, which means even an angel can go down from the truth when sees gold.

Through good deeds, a person shows dedication to goals, desires, and the future, which can be evaluated by human activity and public relations. Good deeds consist of general components, such as kindness, honesty, happiness, prosperity, welfare, prosperity and harmony. Bad things are a lie, violence, etc. From bad sides can be improved components like harm, unhappiness, unpleasantness, discouragement, sorrow, vengeance. For example, by opposing good and bad, the values of moral qualities are highlighted and negative actions are criticized:

-Jemišsiz jıyač deg karamsiz kiši `Qayirimsiz kisi jemissiz agash syakti` (kaz)/ `An ungrateful person is like a tree without leaves` (eng) (YUKINAKI, 1985);

-Žafa qıldıačıŋya janut qıl vafa, Arımaz neča jusa qan birla qan `Bireu zabir-japa zhasasa, karimina rakhat korset. [Oitkeni] qandi qanmen qansha jusan tazarmaidi` (kaz)/ (If someone hurts you, reply with kindness [because blood cannot be washed off with blood` (eng) (YUKINAKI, 1985);

-The proverbs with the meaning of responding to bad things with kindness are being used in the Kazakh language as well. For example, Esiz qılyan erga sen edgü qıl-a «Jamandik jasagan kisige sen jaksilik jasa (kaz)» `Treat with kindness the one who treats badly` (eng) is very similar to mention like proverbs «Taspen urgandi aspen ur (kaz)» `Treat with a meal if one treats with stone` (eng); «Jamandik kilganga jaksilik kil (kaz)» `Treat with kindness the one who treats badly` (eng). They stand to not responding to bad behavior with the same.

In propagandizing science and education, there are, also, some proverbs and sayings, which are oppositional to contradictory actions. In the monuments' language, it can be interpreted as:

-Bahalıq dinar biliglig kiši, Bu žahil biligsiz bahasız biši `Bilimdi kisi kimbat bagali dinar siakti, Bilimsiz nadan – quni jok bakir` (kaz)/ `An erudite person worth its weight in gold, whereas an illiterate person is worthless` (eng) (YUKINAKI, 1985);

-Biliglig tiši er žahil er tiši `Bilimdi aiel – er, nadan erkek – aiel`
(kaz)/ `An erudite woman is a man, an illiterate man is a
woman` (eng) (YUKINAKI, 1985);

-Sünjäkka jilig teg eranya bilig `Suekke - mai, adamga – bilim
[kerek]` (kaz)/ `Bones need oil, human needs knowledge` (eng)
(YUKINAKI, 1985);

-Biliglig er öldi atı ölmädi `Bilimdi adamnin [ozi] olgenmen ati
olmeidi` (kaz)/ `Literate person's name never dies` (eng)
(YUKINAKI, 1985);

-Biligsiz esan erkan atı ölüg `Nadan – tiri degeni bolmasa, ati
olik`/ `Illiterate person's name is dead` (YUKINAKI, 1985);

-Bilig birla `alim joqar joqladı, Biligsizlig erni čökardı qodı
`Bilimnin arkasında galim jogari koterildi, Bilimi jok adam
tomen kuldiradı` (kaz) / `By knowledge scientists go up, By
lack of knowledge goes down` (eng) (YUKINAKI, 1985);

-Ne türlüg arıysız arır judısa žahil jun arımaz arıyaız erür
`Kandai kir qonis zhusa tazaradı` (kaz), `Nadan zhuganmen
tazarmaitin las` (kaz) (YUKINAKI, 1985).

Kazakh language's options are being: `Bilim gauhar, bagasi
zhok. Nadandik kesel, dauasi zhok` (kaz)/ `Knowledge is a priceless
treasure and illiteracy is an incurable disease` (eng); `Bilimdi olse,
qagazda qalar. Usta olse, istegen zaty kalar` (kaz)/ `When erudite

person dies name will be remained in a paper, when master dies – the creatures` (eng); `Bilim – er azigi, Er – el azigi` (kaz)/ `The knowledge is men`s feet, person is people`s feet` (eng); `Bilimdige dunie zhariq, bilimsizdin kuni qarip` (kaz)/ `The world is bright for euridite, and bereaved for illiterate` (eng).

The meanings of the proverbs and sayings, had derived from works of great medieval thinkers, gave its evaluation noticing on the advantages and disadvantages of various life-experiences and summarized as follows:

-Biligsiz ne ajsa ajur uqmadin, Anıñ öz tili öz başını jejür (YUKINAKI, 1985) `Bilimsiz ne aitsa ukpai-tusinbei aitadi,[aqirinda] onin oz tili oz basin jeidi` (kaz) (YUKINAKI, 1985) whatever says not educated one, will be said without understanding, consequently, it swallows own mind. This proverb is about a person with a low level of education, less experienced in life and a person who does not know how to act in his way.

-Biligsizlig içra hajr joq `Nadandikta kayir zhok` (kaz)/ `There is nothing in being uneducated` (eng) (YUKINAKI, 1985);

-Biliglig sözi pand nasihat adab `Bilimdinin sozi ugit, nasihat, ulgi-onege` (kaz)/ `Sayings of an educated person is a motivation, ispiration and example to be followed` (eng) YUKINAKI, 1985;

-Tavarsızǵa biligi tūǵanmas tavar, Hisabsızǵa biligi jarılmas hisab `Mali zhokka – bilim tugesilmeitin mal, Qarzhisi zhokka – bilim tausilmaitin karzhi` (kaz)/ `For one who does not have a stock knowledge is everlasting stock, for one who does not have money knowledge is never-ending money` (eng) (YUKINAKI, 1985). Its deep meaning is to follow erudite people's word, not allow illiterates to get into the young generation's minds.

The poet highly values intelligence as one of the noble qualities. In essence, the core of knowledge is defined as the source of the soul that is accumulated through the mind, the most important sign of knowledge is the spiritual treasure that comes through the self-discovering and reaches the mind. Education is a source of all goodness because education promotes humanity and human values. Qanša bilsej, izden taıı, taıı da, bilikti adam žeter tilek, baıına `Qansha bilsen, izden tagı, tagı da, bilikti adam zheter tilek, bagına` (kaz) No matter how erudite person is, it is obligatory to be in search of news. The advantage of the individuals is mind and knowledge. Everyone is encouraged to absorb these noble qualities.

Knowledge can be reached only through the language. However, if the population does not know their language, the language of the people will be disappeared. Because if there is no language, there will be no nation either. Akhmet Baitursynov said Language is one of the most powerful weapons of the human being. The Turkish language has been brought until this century without prejudice, preserved as a treasure and the credit has to be gone to Kazakh

(BAYTURSNOV, 1989). Language expert, scientist Syzdykova says: Language culture is the proper use of words. It covers a combination of intertwining, synchronizing, correcting spells and punctuation during the speaking, such as the use of language and literary expressions that have been engraved by centuries-old poets and writers (SYZDYK, 1984), while Balakayev M. gives another description: Language culture is not only polite usage but also considers being thoughtful in speech BALAKAYEV (1965).

4. CONCLUSION

Overall, we can see philosophical thoughts of akyns of middle centuries, that they were open-minded, through each quote, proverbs from life experiences. The written memorials of the middle centuries are being historical heritage in the Kazakh language, as they have been an integral part of our written literature.

They have a great role to look through to the past and future of our language. The ethnocultural description of the proverbs in Kazakh and the memorials' languages, in general, are the same. The appearance of common ethnocultural harmony in them, which creates linguistic images of people, entity and thoughts, reflects the shared national psychology and material culture of the two peoples living in two epochs.

The proverbs and sayings found in the language of medieval written monuments have more similarities with the modern Kazakh language rather than peculiarities. The study was revealed the existence of historical and cultural relations, and many commonalities in linguistic structure as well.

Ethnolinguistic description of the proverb of the memorials' language has linked to the kinship ties with Kazakh languages. There was proved their shared ethnic-cultural description, where can be seen as a cultural, spiritual, Turkic way of thinking peculiarities. Along with the convergence of meaning and structure, common sense is reflected in logical thinking, outlook, and imagery. Because of some historical events in the fate of the nation, ethnonyms specific to a particular nation was imposed and preserved in the memory of the people.

Inherited sayings from our ancestors have been taken from their life experience's wisdom and acute intellect. The proverbs, which are common for both epochs, had been forming for several centuries in a nation's culture. Therefore, the proverbs of modern Kazakh language originate from these written memorials of the medieval period.

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